THE MISSIONARY

HERALD

AT HOME AND ABROAD

OCTOBER · 1939

Application for re-entry at the Post Office at Worcester, Mass., pending

Entered as Second Class Matter March 1879 at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXVI **OCTOBER, 1939** **No. 2**

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The oldest magazine in continuous circulation in the United States
Published regularly since 1805
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Publication Office, 44 Portland St., Worcester, Mass.
Editorial and Business Offices, 14 Beacon St., Boston, Mass.

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Subscription price 25 cents per year. Canadian and foreign subscriptions 61 cents per year.

Our Cover

Our cover gives us a view of the *gopurams* of the temple at Madura, South India. The "Golden Lily Tank" is also seen, and a few of the thousands of pilgrims that bathe here before entering the presence of the goddess, Meenachie.

We use this picture to draw attention to a news item of rare significance: last July the temple of Meenachie (Meenakshi) at Madura was opened to Harijans —outcastes!

We are told that the Harijans did not enter the temple by themselves. They were conducted thither by "leaders of caste Hindus." The thing was "done publicly."

Nor did the Outcastes stop in the outer court hesitating; "They went straight into the temple as far as the shrine," and this too without the opposition of those in the sanctuary.

They were given the sacred ash and *prasada*—food offered to the idol and distributed to the worshipers. Then, after a *darsan* or worship face to face with the image, they walked out unmolested.

And Gandhi must have felt that his soul force had won, for he had been pleading for this and undergoing hunger strikes for such justice for the Harijans. If the movement spreads it will be traced back in large part to the national awakening which he has created for the removal of untouchability.

We have learned little more than the main facts of the entry. Possibly later more can be reported. There are many, many difficulties in the path of the reformers. "The orthodox people, though they have eyes, will behave blindly, and the selfish people who call themselves orthodox will put obstacles in the way, but all those hindrances will pass away," writes one of the Indian papers. "The common people ought to be patient and all things will come to pass."

Men in high authority in India are reported as saying that the beneficial effects of reform like this in Madura will not be confined to South India alone but will react on the whole country; they believe that Hinduism will "stand purified" by it; and that "India will rise in the esteem of other nations."

All such gains for equality in religion as well as for the consideration of the social status of the underprivileged appeal to the Christian statesman and Kingdom builder. We can rejoice in this evidence of better conditions in India.

Cornelius H. Patton

By Brewer Eddy

DR. PATTON passed away early Thursday morning, August 17, at his summer home in Waterville Valley, New Hampshire. He was in his seventy-ninth year. His death was due to a heart trouble of long standing. He had visited the Board Rooms only a few days before on his way from Clifton Springs Sanitarium to his summer home. We all hold as precious memories: his familiar smile as he dropped into the different offices on that day; our glimpse of him in front of the Congregational House in happy conversation with members of the Board's staff; his expression of impatience with his doctors over what he called their unnecessary insistence that he be accompanied to Waterville by a nurse!

Dr. Patton joined the Board's secretarial force in 1904. Twenty-five years later upon the eve of his retirement, he gave to the Board's Annual Meeting a summary of the gains made in that period. He would be the last one to take the credit for those gains, but here are the facts:

When Dr. Patton joined the Board as Home Secretary, its total income was $725,000; when he left, after twenty-five years of service, the income of the Board was $2,132,000—almost a three-fold increase.

Early in Dr. Patton's service, more particularly at the Cleveland Annual Meeting in 1907, President Capen made an impassioned appeal for a centennial income for the Board of one million dollars. This was followed in 1909 by the so-called "Together Campaign" in which the Board, under Dr. Patton's leadership, conducted a joint appeal with the Home Missionary Society and the American Missionary Association. And by 1911 the goal of one million dollars had been reached and passed, and from then on the progress was steady and sure almost up to the days of Dr. Patton's retirement. It required one hundred and one years of Board history to reach the first million, and only fifteen years to pass the second million!

Events both at home and abroad marked this quarter century as a period of greatest missionary growth known in modern times. Dr. Patton refers to the influence of the great International Missionary Conference at Edinburgh in 1910 and to that at Jerusalem in 1928. To his mind these had a vigorous effect upon the missionary life of the churches at home as well as upon

their progress and growth on the foreign field. His own visit to Turkey, Africa and India in 1910 and his visit to Japan and China in 1919 re-emphasized this fact and gave him the joy of seeing some of the work of his own hands writ in living characters.

Dr. Patton's chief interest was naturally the Home Base. Early in his period of service he saw the upsurging of social consciousness as expressed in the episode of the "tainted money gift" from John D. Rockefeller, Sr.—an occasion requiring great wisdom and Christian forbearance on the part of Dr. Patton and his associates in the Board Rooms.

He saw the Apportionment Plan, first proposed by the American Board on his initiative and by the American Missionary Association under the guidance of Dr. Cady, and through special pressure by President Capen, finally accepted by the denomination—and we must frankly say that this Plan has undoubtedly saved the Board during the period of world depression from greater financial collapse than would otherwise have been the case. He saw the popular spread of Missions through the great luncheon and dinner campaigns of the Laymen's Missionary Movement in every leading community in America, with the largest and most enthusiastic gatherings of Christian men ever held, and with life and gifts dedicated to the new world missionary advance.

The early years of his service were replete with anniversaries which he himself visualized and carried through: in 1906, the Haystack Centennial in Williamstown; in 1910, the celebrations of a century of the Board's life in Boston, Bradford and Andover; in 1912, the ordination service in the old Tabernacle Church in Salem.

The Cabinet of executive officers, as he knew it, grew from six to more than twenty. In his twenty-five years, and under his guidance, over fourteen hundred sets of candidate papers were approved by the Prudential Committee, not counting those that were rejected. Dr. Patton also saw the rise and collapse of the World Missionary Movement—and it would require a separate chapter to tell of the doubts and fears that assailed his judgment as he watched the development and decline of the Movement.

Two great episodes of our denominational life passed under his review: the merger with the Woman's Boards, and the period of gradual rise of the importance and independence of the State Conferences.

Retiring in 1929 he watched with profound sympathy the period of economic crisis and the rapid decrease in the Board's income; but his optimism constantly assured his deep convic-

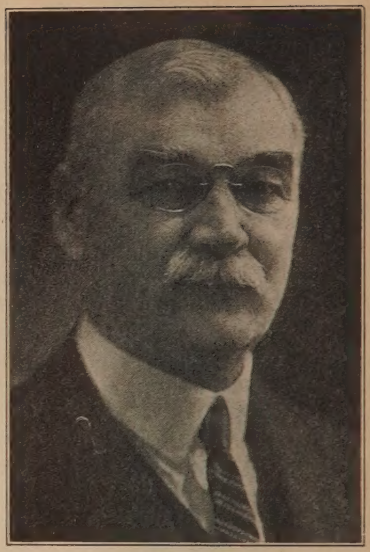
tion that the dark days would pass, and Christian America would again become the great factor in the world missionary movement.

I first knew Dr. Patton in personal terms at a breakfast in the Yale Club in 1909. He had invited me to discuss missionary promotion in New Jersey and the interview led to my joining the Board's staff just thirty years ago.

For twenty years in the closest fellowship of the Board's service, I learned to admire him more than any living man. His character was disciplined and rounded through Christian experience into a marked degree of soundness and fairness in all his approaches to life. Representing the best of American stock and of advanced education, he had a clear insight that sought the ultimate justice and Christian principle in each problem.

He was resourceful in planning, especially in those inner relationships between boards and between denominations. He was a tower of strength and one of the early organizers of the Foreign Missions Conference of North America. There was no trace of denominationalism nor of bigotry in his entire makeup. He was as tolerant as he was wise.

Accepting the proven results of scholarship, he was ever ready for progress, yet by temperament never radical. His guiding mind was at the center of many of the



CORNELIUS HOWARD PATTON

B. Dec. 25, 1860, Chicago, Ill.; s. Rev. William W. (D.D.) and Mary Boardman (Smith) Patton; ed.: Amherst Coll., B.A., 1883, D.D., 1899; Yale U., B.D., 1886; Williams Coll., D.D., 1921; m. Pauline Whittlesey, June 5, 1889; ord. Feb. 16, 1887; pastor: Westfield, N. J., 1887–95; Pilgrim Congl. Church, Duluth, Minn., 1895–98; First Church, St. Louis, Mo., 1898–1904; Home Sec., A.B.C.F.M., 1904–29; Sec. Emeritus, 1929–39; Life Trustee, Amherst Coll.; author: *The Lure of Africa*, 1915; *World Facts and America's Responsibility*, 1919; *The Business of Missions*, 1924; *Eight O'clock Chapel*, 1927 (with Walter T. Field); *The Rosary*, 1927; *Foreign Missions Under Fire*, 1928; *God's World*, 1931; *The Rediscovery of Wordsworth*, 1935; *The Amherst Wordsworth Collection*, 1935.

great changes in our denominational life through these three decades.

Dr. Patton had many attractive qualities, including humor, love of nature, boyishness and the like, and one of his most unusual qualities was a breadth of interest. Other men follow a single channel in their life work. His collection of rosaries was unique because of the research and scholarship involved in its gathering from different religions. For many years he made a careful study of every problem related to Wordsworth which found expression in his own collection of early editions, and in the publication of a book entitled *Rediscovery of Wordsworth.*

His eager interest in classifying and cataloguing the important Wordsworth collection which he helped to gather for Amherst College—of which he was a Trustee—resulted in his preparation of an annotated Bibliography highly commended for its scholarship.

The books he wrote on Missions were an excellent balance of consecrated devotion on one side with the inclusion of broad and practical concerns of missionary method through these years. His judgment impressed business men who could sense his wisdom and his wise leadership in Church or Cause.

In recent years his delight has been in studying, and in writing a devotional interpretation of, the Psalms. For twenty years I have thought of him in terms of the Fifteenth Psalm:

He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart,
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor,
He that sweareth to his own hurt, and changeth not—

All these qualities were interwoven into the Christian character of Cornelius H. Patton.

He led the missionary cause in our denomination in its Golden Age. He escaped the grievous experiences of the Depression, of consequent retrenchment and the severe decrease in personnel that followed.

We can think of him as a true exponent of the Kingdom of Righteousness on earth; for he was a part of its progress and a statesmanly guide of its policies in the corner that fell to his lot.

Never given to strong expressions of affection and without any trace of weak sentiment in his virility, he yet was the staunchest of friends, and we in the Board can center our thoughts in profound gratitude for his life and his leadership, while being moved to grief in the thought that the last of the Big Three of the Board's Secretaries of the last generation has passed away.

Good News of a Fiscal Year

By Treasurer Belcher

THE fiscal year of the American Board closed on August 31, 1939 with a balance of $11,287.48. Savings in expenditures and on foreign exchange more than offset the amount that receipts decreased below the budgeted figure. The loss in gifts from the churches occurred during the period from September, 1938, to January, 1939, but from this latter date the gifts have kept equal to those of last year.

It is also a cause of gratification that gifts from individuals during the closing months of the fiscal year were equal to those of last year. The Board is profoundly grateful to the 2300 individuals who by their gifts became partners in service and sacrifice with the missionaries and workers on the foreign field.

Another cheering accomplishment was the reduction in the accumulated debt of the Board by the following transactions:

Proceeds of sales of unused property on the field	$25,000.00
Advance of anticipated indemnity funds	15,571.97
Adjustment of legacy gifts of previous years	24,338.50
Operating balance of the year 1938–39	11,287.48
	$76,197.95

These reductions bring the accumulated debt down to a figure of $57,528.60 and will result in a saving of interest on borrowed money in the years ahead.

While the picture indicated above is a favorable one, it is necessary to warn against the dangers of too great optimism. In the receipts of the year just closed was a special item of $40,778.13 which cannot be repeated. This money was advanced from the Twentieth Century Fund—the Legacy Equalization Fund—in anticipation of money to be received from indemnity payments during the next six years. In making the budget for the coming year, the Prudential Committee must either prepare for new reductions, or have valid assurance of an increase in gifts from the churches. The gifts from the churches are still below the level of 1936–37. A concerted effort by the churches to complete the apportionment year 1939 with a substantial advance and the holding of this advance through 1940, would enable the Board to meet more effectively the world needs of brotherhood and service that are pressing with even greater insistence in these days of war.

The comparative table of receipts is given below.

	1937–38	*1938–39*
Churches	$426,050.06	$414,488.69
Individuals	89,805.91	85,395.00
China Emergency	3,493.00	107.90
Legacies and Matured Conditional Gifts	210,021.38	217,677.52
Income General Permanent Fund	30,331.14	29,342.15
Income other funds and miscellaneous	174,392.94	170,363.99
Advance of indemnity funds		40,778.13
Use of funds	10,000.00	10,000.00
	$944,094.43	$968,153.38

A STUDY OF RURAL NORTH DAKOTA

"What's the matter with North Dakota?" is the question which is faced in the June issue of the *Country Life Bulletin*. Under the auspices of the Commission on the Study of the Rural Church, Thomas Alfred Tripp has made a comprehensive but careful study both of the state and of our churches. Some of his conclusions are:

"It is still an open question whether the decreasing rainfall is a phenomenon which will continue or whether there will be an increase which will bring the longtime average up to the level of earlier years."

"Contrary to general opinion, the farms are too small rather than too large in much of western North Dakota."

"Both rural and urban North Dakota are definitely limited in their power to maintain a growing population. The cities are small and lack the industrialization to employ large numbers."

The ranking of denominations in number of churches is: Norwegian Lutheran, Roman Catholic, Methodist, Congregational.

"The Congregational churches reached their highest point of growth in everything except membership by 1921."

Under "Events That Are Most Probable" are listed:

"Continued reduction of population in western North Dakota."

"Increase in tenancy and loss of equity in land by farmers, at least for some years to come."

"Growth of most centers of 1500 population and over."

"Continued decline of small villages."

"German-Russians predominating more and more in western North Dakota."

Copies of this 28-page booklet may be obtained from the Town and Country Department at 287 Fourth Avenue, New York City, for ten cents each.

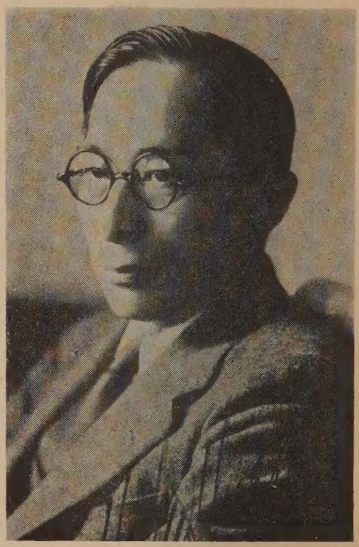
An Unusual Appointment

For the year 1939–40, Hachiro Yuasa, Ph.D., Sc.D., of Kyoto, Japan, has been asked to serve as "Associate in the Foreign Department" of the American Board.

His main task, aside from his office work as counsellor on international relations, will be that of making prolonged visits, for fellowship and conference, to churches whose pastors have extended to him special invitations for stays varying from two weeks to a month's duration. He will also be a member of the Seminar on the contribution of Congregationalism to the Ecumenical Church which Dr. Douglas Horton is conducting with Nationals and others this fall and winter.

This is the first instance, we believe, in the history of American mission boards where a Christian National has been attached to a secretarial staff in this manner. It is along the line of a recommendation of the late Madras World Conference—which, by the way, Dr. Yuasa attended as a delegate from Japan.

In 1934 this distinguished Christian educator gave up an enviable position in the scientific world and a much coveted professorship in the Imperial University at Kyoto, to become the President of Doshisha, his Alma Mater. He was doing a very constructive work when in 1937 he was forced to resign because of his refusal to be stampeded into a super-nationalistic position by a militaristic government.



Hachiro Yuasa

Dr. Yuasa spent many of his student years in America, and has retained a strong friendship for our people. His great passion is the establishment of international harmony and coöperation through Christian principle and practice.

Already this liberal Japanese has proved his worth as an ambassador of Christ to our land. He wears well.

★

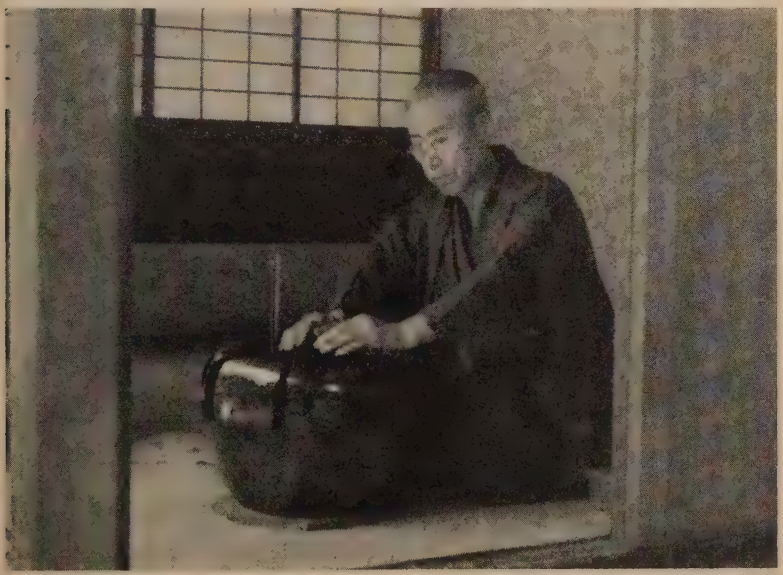
Heart-Searchings in Japan

By Douglas and Carol Horton

At Kyoto we were met by Mr. and Mrs. Charles Warren and Mr. Clarence S. Gillette, all American Board people associated with the Doshisha University.

In the evening others came in. The conversation naturally veered to the political situation. Our missionaries in Japan are all asking themselves what attitude they should take to it. On the one hand it is clear that they cannot be as outspoken as we are in America. If they allowed themselves free criticism of the militaristic policy of the present Japanese government, their usefulness in Japan would be at an end. On the other hand, they cannot commit spiritual suicide

A Japanese at rest warms his hands over a hibachi



One takes a sip of holy water before approaching a Japanese shrine

by ceasing to stand for the ideals of international peace and brotherhood to which the Gospel commits them. They therefore live, as do all the Christians here, in a state of tension. It is not merely a tension which is forced upon them by circumstances but a tension which they accept and maintain in the hope of drawing the Japanese over gradually to the Christian point of view. Is it not true that all sensitive Christians everywhere must live in this same way? Surely as long as human society remains un-Christian there will be need for Christians to exert a personal pressure upon it without themselves withdrawing from it.

A sojourn of even a few days in Japan is sufficient to convince one that the criticism of Japanese Christians as being cowardly in refusing to oppose the invasion of China is unwarranted. Once before in modern times Christianity was stamped out of Japan. To protest openly against a policy of the government which is supported by virtually 100 per cent of the non-Christian population would invite a similar fate. Furthermore, many Christians are convinced that their government has a good case.

Here propaganda has done its perfect work. Centuries, they say, have shown that the Chinese cannot develop a stable and enlightened government; it is therefore necessary for some foreign power to take a controlling hand in that country. The capitalistic powers of the West which have dominated the Chinese scene until the outbreak of the incident, have not been there in the interest of Eastern Asia, but purely for the sake of exploiting China for themselves. Japan may have her own selfish motives, but she at least dreams of a peaceful and coöperative Orient in which both she and China may enjoy the blessings of prosperity. Most Japanese believe that during the last fifteen years the Chinese people under Chiang Kai-shek have shown themselves unable to conduct their own affairs. The average Japanese looks upon the Chinese much as the average American of a generation ago regarded Mexicans as a disorderly people. Very little notice of the bombings of civilian populations finds its way into the public press. To the Japanese this is a holy war.

The missionaries, since they can read the foreign periodicals published in English, are the most politically intelligent people in their communities. They are all beautifully loyal to Japan, the country of their adoption. They feel it would be a calamity of major dimensions for Eastern Asia if Japan should become

The Neighborhood House sand box is always full

A shrine on the campus of Kobe College built in the third century

exhausted economically. On the other hand, they miss no opportunity of informing their Japanese friends as to what the Japanese armies are actually doing in China and of quietly expressing their conviction that no good can come of such tactics. Many of them abhor the idea of an American boycott of Japanese goods. By the same token they hope that no embargo will be laid on American exports to Japan, other than munitions. Their argument is that world peace and international understanding cannot arise from such belligerent acts as these.

September 26, 1938. This morning D. H. spoke through an interpreter to a section of the student body of the Doshisha University. At the beginning and closing of the service the audience bowed to us who were on the platform, whereupon we bowed to them—and then all of us turned and bowed in the direction of the Imperial Palace at Tokio. When we brought up the question of "Emperor worship" with some of our Japanese Christian friends, they assured us that there is no such thing. "We respect our emperor but do not worship him. The feeling

that one has when he goes to a Shinto Shrine to celebrate a national holiday or when he bows before the portraits of the Emperor and Empress is much the same as you have on the Fourth of July or when saluting the flag. This is quite different from that which we have from attendance at prayer in church." Bowing toward Tokio at the Doshisha seemed to be much the same as our bowing to each other.

In Korea we were to find a new factor which made the situation there quite different.

This morning we were taken by Mr. Gillette to see our first Japanese garden at the Ginkaku or Silver Pavilion. This was built in 1483 by a Shogun who became a Buddhist monk. In one of the rooms of the pavilion, our shoes being duly left on the threshold, we were served ceremonial tea, very green and bitter. The tea ceremony proper was introduced into Japan generations ago by a religious school who felt the need for regular periods of meditation in the midst of the increasing secular life of their day. The formalities connected with it are definitely designed to slow the tempo of life. They cannot be completed in less than an hour, during which one has ample opportunity to occupy his mind with the highest thoughts in the midst of beautiful surroundings. The little room in which we had our tea was open to a lovely garden. We should have gladly stayed to enjoy the whole tea ceremony but we had neither the time nor the necessary knowledge to do so. We wonder if some American equivalent of the tea ceremony cannot be introduced in the United States to interrupt secularity there. Would it not be well if Wall Street, for instance, should stop for an hour each day to think of high things?

The Japanese garden is a consummation and combination of the subtler forms of art. The

Taking care of brother at the Osaka Neighborhood House

The stone on which Neesima preached in the streets of Kyoto

very stones in it are arranged with the greatest care. The sound of falling water must be heard but it must not be too loud, nor too soft. The colors of the soils and the mosses must follow certain laws of contrast. The very size and hues of the goldfish in the water must correspond to the size of its pools and the color of their surroundings.

At one of the great temples we saw crowds of Buddhists, chiefly women and chiefly elderly women, at their prayers. We can hardly forget one woman whose tears ran down her cheeks like a river as she knelt before one of the shrines, her lips moving, wholly lost in intercession. Is not this capacity for religion one of the secrets of the Japanese grip upon life? Is it not one of the great weaknesses of China that her people have been content to live in an unreligious way? Only when life has a meaning in the large, can meaning be attached to the lesser aspects of it.

We went home by taxi at night, crawling along in the darkness as the government has ordered ten "dark" nights in preparation for air raids. Since China is in no position to bomb in Japan, while Russia has her thousands of planes all poised for flight, these precautions suggest that Japan is really waging war against Russia with the immense natural resources of eastern Siberia as the real objective.

September 27. Mr. Kagawa, who is in the city for some lectures at the school of theology, was expected for lunch, but as he had not arrived at 12:15, the rest of us sat down to eat. In five minutes came a message that he could not get there, so his place was removed from the table. Immediately thereafter he appeared. Apparently this was quite to be expected, as he is a delightful law unto himself. He was in a jovial mood and quickly made his place the head of the table. In great contrast to the other Japanese in their neat, well-

tailored clothes, he was dressed in an ill-fitting and poorly cut cheap black suit—no doubt made in a coöperative factory somewhere!

September 28. In Osaka we were met by Mr. Sherwood Moran. After doing a bit of sightseeing under his competent guidance, we went to the neighborhood house over which he presides. On our way back to the station we walked through narrow city streets swarming with people—a fascinating glimpse of the inside life of a city like Osaka. We enjoyed the grubby little children who flocked around us wanting to be photographed. Mr. Moran has on his board some of the leading men of the city whose Christian conscience is awake to ameliorate the condition of these masses.

September 29. At Kobe College we were met by President Charlotte DeForest. We went almost immediately to the chapel where D. H. spoke, and was interpreted by Mr. Hatanaka, the vice-president of the *Kumiai* or Japanese Congregational and Christian churches and the minister of a great church in Osaka, rightly reputed to be the best interpreter in Japan. To look into that sea of intelligent girls' faces was to look into the future of this country.

September 30. Mr. Moran is a most human and winsome person, loving children. As we sat in the doorway of one of the temples at Nara marveling at the size of the great Buddha within, a flock of school children were ushered in by the teachers accompanying them on their excursion. They were there to see the Buddha, but what is a Buddha compared with Mr. Moran and two curious English-speaking foreigners! In less than a minute they were all grouped giggling about us as Mr. Moran chatted and joked with them. The teachers looked a little glum, not to say grim, but the children greeted us with wavings of hands and giggles whenever we passed them later in the afternoon.

October 1. Almost all of the American Board missionaries of Japan gathered at Kobe College today to meet with Fred Goodsell and us—and with two delegates from China, Earle Ballou and Laura Cross. The importance of the coming of the Chinese missionaries to Japan can hardly be overestimated, since at the present time native Japanese Christians are not acceptable in China, nor native Chinese Christians in Japan. Were it not for the missionaries, the ties of Christian fellowship uniting the Japanese to the Chinese segments of the church would be stretched almost to a breaking point. When the day for reconciliation arrives, the Christian church will be faced with a great opportunity, provided the international bonds have not been cut. The missionaries today personify those bonds

in themselves. In order that they may serve as effective liaison personalities, American Board missionaries are visiting back and forth between China and Japan in pairs every six months while the crisis lasts. When D. H. mentioned this at the Madras Conference, it was commented upon by leaders there as "another illustration of the far-seeing statesmanship of the American Board."

At our meeting President DeForest spoke of the problems of educational institutions in Japan —of the difficulties forced upon the schools by the government in the effort to do away with anti-war sentiment—of the tendency everywhere toward regimentation—of the necessity for choosing between state and church which some teachers felt was being imposed upon them.

Mr. Downs spoke of the problems of the *Kumiai*—of the increasing encroachment of the state as it attempts to use religion for its own ends directing, for instance, that all Christians must hate Communism—of the tendency to make Christianity a national rather than a supra-national religion—of the influence of conservative European schools of theology seen in a tendency to abandon reality and to believe only in a mystical Kingdom of God.

Mr. Hackett, the treasurer of the mission, who had just returned with Mr. Goodsell from Peking, made a most interesting report of what he had seen in China, which had led him to believe in the possibility of effective resistance on her part.

Mr. Goodsell stressed the counter-possibility that the Ja-

A Japanese garden built nine years before Columbus sailed the ocean blue

panese were in North China to stay. He felt that the missionaries of that area must lay their plans with this contingency in mind.

In America we have often heard it said that Japan was so near to economic exhaustion that she could carry on the war only a few months longer. However, in Japan one sees no signs of such exhaustion. Gasoline and other commodities are rationed but unless this becomes more severe, the people can carry on for an indefinite period. At the American Embassy it was intimated that Japan could continue the war for any number of years if the importations from other countries were not cut off. The two uncertain quantities are the psychology of the Japanese people—for even the best disciplined nation can endure privation only to a certain limit—and the importation of supplies from the "have" countries. How long will the United States act as the provisioner for the Japanese forces?

Earle Ballou and Laura Cross arrived late at the meeting, owing to a delay in transportation, but were immediately given opportunity to speak. They mentioned the difficulties facing Chinese missionaries in adjusting themselves to the new regime in North China. Those who can make the adjustment will remain useful workers: those who cannot, face departure from Eastern Asia. Text-books for primary and secondary schools are already being written and printed in Japan. The teaching of Japanese is required in every school. The history books now used teach that Western culture is detrimental to the Orient. The school libraries have been censored, and all the books containing liberal ideas have been burnt or otherwise disposed of. The hardest of all ordeals for the children and teachers are the public celebrations of Japanese victories, for it often means that they must participate with an outward show of joy in commemorating battles in which their own fathers or brothers may have lost their lives. President Stuart of Yenching University says, "Never have I so valued freedom as this year, because I never before knew what it meant to lose it." The middle schools to date have suffered more than the universities. A Chinese teacher said to Miss Cross, "Tell the Japanese that toward the rank and file we have no feeling of enmity"—but Miss Cross wonders how long this can last, as people are forced from their homes, and their little shops taken away from them.

A period of discussion followed the speeches, closing with a beautiful devotional period in the small chapel, led by Fred Field Goodsell. We sang with deep feeling "I ask no dream, no prophet ecstasies," and "Dear Lord and Father of mankind."

What are the hopes and fears of these young North Carolinians?

How the Other Fellow Feels

"ENLARGE our hearts, O God, that we may have room for more of Thy children!" Few prayers are more worthy of frequent repetition.

Did you ever study the houses of a strange community and then try to imagine the hopes and fears of the people who live in them? Or have you sought to fathom the meaning of the faces of a crowd? For many of us the lure of fiction is its endeavor to interpret the inwardness of other peoples' lives.

Fact is far more fascinating than fancy. If you would look behind the scenes in thirty-five lives, go to your public library or to your bookseller and ask for "These Are Our Lives" (published by the University of North Carolina Press). Here is a cross section of life in North Carolina and Tennessee—share croppers, landlords, mill workers, a country doctor, a Negro dentist, a justice of the peace, a lunch counter girl.

Each of these people tell the story of their lives in their own words. We see their homes, meet their children, find out about their jobs, enter into their joys and feel the bitterness of their defeats. The effect is that of entertaining garrulous hitch-

hikers without leaving the security of our own easy chair.

This book of life is a product of the Federal Writers' Project in North Carolina and Tennessee. Each story is the result of one or more interviews and has been checked for accuracy, although names and places have been changed to avoid identification. It is expected that subsequent volumes will enlarge this panorama of human experience.

"Practically anybody can appreciate the plight of a lone individual caught in the adverse tides of the times," Mayor LaGuardia recently remarked, "but when you ask them to multiply that individual by 400,000 or a million, their imagination gives out!" If you are one of those who are willing to enlarge their horizons with a deeper understanding of the people about us, read "These Are Our Lives."

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The Annual Meetings of the Boards

THE **American Board** will meet in conjunction with the **Mid-West Regional Meeting** in Pilgrim Church, St. Louis, Mo., from Tuesday morning, October 24, through Thursday afternoon, October 26.

Among the features will be the sermon by Douglas Horton, addresses by Oscar Maurer, Moderator of the General Council, Fred Field Goodsell, Ruth Seabury and the usual seminars and banquets. Among the missionaries who will speak are: Lillian Picken of India, Earle Ballou of China, Esther Hibbard of Japan, S. J. Curtis of Africa and W. L. Nute of Turkey.

The **Board of Home Missions** will meet with the **New England Regional Meeting** from Saturday morning, October 28, through Monday morning, October 30, in the Second Congregational Church of Waterbury, Connecticut.

In addition to seminars, banquets, and the presentation of an original drama, "Goin' Home," on Saturday night, the sermon will be preached by Wofford C. Timmons and addresses will be given by Hugh Elmer Brown, President Mary Branch, Warren Wheeler Pickett, Ernest M. Halliday, Douglas Horton, Dwight Bradley, Leonard M. Outerbridge and Oscar E. Maurer.

The people of our churches are cordially invited to both meetings.

Foreign Flashes

By Dorothy P. Cushing

Don't Be a Duck

Many may have read the article quoted from "The Rotarian" by J. P. McEvoy, playwright, author and world traveler, entitled, "Don't Be a Duck." Mr. McEvoy relates: "A friend of mine collects missionaries. 'They are mighty glad to see me,' he says. 'I bring news from the outside world and they give me a real insight into their country. Then they pass me on to the next group with letters that insure me warm hospitality, a chance to live in out-of-the-way places among people knowing the language who are running schools and hospitals. They have intimate every-day knowledge of amazing variety, a fund of stories and experiences that would thrill a tourist—*but tourists never see them.*' " Italics ours!

Tribute to Schools in Turkey

"We'll bring a bed or chair or desk," said Turkish parents when told that there were no more vacancies at the American Academy for Girls, Scutari. No more girls could be squeezed in because then they would not have the personal attention which is essential and for which the school is known. Because Turkish parents know that their daughters will receive careful supervision they have confidence in the American School and are willing to be separated from their children for a year at a time—not an easy thing in Turkey where family ties are peculiarly close.

Not Worthy to Be Mentioned

For nearly a month the shops and markets of Aleppo, Syria, were closed. The weavers and small tradesmen who made up the Bethel Church, always limited in income, were hard hit. There were 71 families—none rich, or even well-to-do. They heard that the American Board was reduced in income. Fred Field Goodsell, who had visited them, received from Pastor Aaron A. Shirajyan, $8.00, "To show our gratitude to the American Board, our mother in Christ," wrote Mr. Shirajyan. In the midst of economic distress that church committee met, prayed and asked each family to sacrifice a meal a day to raise funds to send to the United States, the richest country in

the world. They also raised $12 for the American Armenian Missionary Association. "These are small sums not worthy to be mentioned," adds Pastor Shirajyan, "but let them be like the mites which the poor widow threw into the box." When the shops finally opened Mr. Shirajyan said, "Of course God is teaching something to us all."

A Confession and a Tribute

When a well-trained, experienced American teacher decided to take a post in a mission school she had the current hazy idea that a missionary is a very pious, long-faced person dressed in the styles of 20 years back, who seldom smiles and is interested in the most serious things. "And what did I find?" She now testifies, "A quietly happy coöperating group; each keen and enthusiastic for his own part of the work; highly independent; well educated; not lacking Ph.D.'s and Phi Beta Kappa keys; but not ignorant of social graces either, for kindly hospitality was shown to native people and to foreigners at all times; and not to the poor only, for the rich and noted were often guests in the simple mission homes. I met more distinguished foreigners and Americans, either residents or travelers, than ever before in my life. I soon discovered that to be a worthy member of that group I should have to exert myself as never before to reach their standard of excellence in teaching, of kindliness in personal relations with students and colleagues and of cheerful helpfulness in whatever project was in hand. It was the time of testing for me, a test of Christian community life, and I found it good."

Now As Never Before

With great impressiveness the first three Chinese workers in the Fenchow area of North China have been ordained to the ministry. They are Wang Ching Wen, Principal of the Harwood Memorial Bible School in Fenchow; Chang Yao Chai, District Evangelistic Supervisor; and Kao Hsi T'ing, youthful preacher of the Fenchow Church. Chinese pastors and American missionaries took part in the service. Harold S. Matthews of Fenchow gave the charge and Lucius C. Porter of Peiping preached the sermon. Elmer W. Galt of Paotingfu was chairman of the meeting. "The high morale of the Chinese leaders has been a constant inspiration to all," say the missionaries. Those working in the fields where the bitter tides of war and its results have swept back and forth, report, as did one of their number, that "the Christian message has never been so welcomed by country people at any time in my 25 years here."

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On the Marsh

WITH THE BOYS AND GIRLS OF AMERICA

JIMMY lives "on the marsh" and likes it! To the bare feet of a ten-year-old boy there is nothing more comfortable than the oozy muck which surrounds his house. When it is wet you can make all manner of thing with it, but even when it is dr it feels soft and almost silky t the touch. Jimmy's mother isn so enthusiastic. Although he clothesline is always full, he children are usually dirty! Sh complains that the marsh is smudgy place. "You couldn get dirty so fast in the Kentuck mountains where I grew up, she often says.

A Schauffler girl invites Jimmy and his pals to the Center

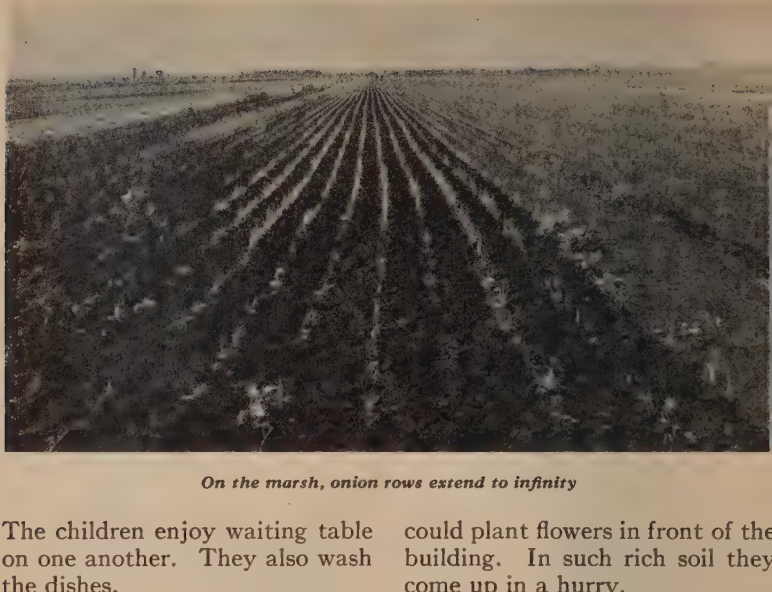
Hills are something Jimmy ha heard about but never seen Ohio's onion marsh in Hardi County is just as flat as land ca be. The rows of onions, swee corn and potatoes stretch awa as far as the eye can see. Th people who own these endles fields live somewhere else. Alon the highways are little shack for the men and women who d the work. Jimmy's house i rather full with his father an mother, four brothers and sister and one grandfather. His fathe is on the WPA, while his mothe works "in the onions." Thi means that there is no one t

At Jimmy's house the clothesline keeps busy

ook after the five children during he long summer days.

If it wasn't for "the Center" immy would have nothing to o during the onion gathering eason but to get dirty. Every une the Council of Women for Iome Missions sends three col-ege students to work with the hildren of the people who are athering the crops on the marsh. 'his year all three came from chauffler College in Cleveland. 'heir equipment consists of an ld school house which has been crubbed and painted until it is uite presentable, and "Jezebel," 'ho has developed some peculiar 'ays during the eleven years 1at she has been in the trans-ortation business. Somebody escribed her as "an old lady with cranky temper." The children ng songs about her, and even offered a prayer on her behalf when she landed in the repair shop.

Every morning Jezebel makes three trips to gather up the children. The first time around it requires two girls to "work the ship." One drives while the other holds the babies. By the time everyone has been brought in there are usually about forty children on hand. The morning is spent in free play, an assembly where stories are told and plans made, craft work, and a vigorous "clean-up" of place and children just before lunch. This is served at two tables. Everybody drinks a half a pint of milk. There are always two vegetables of which one is hot, sandwiches and dessert, usually cookies. Once Jimmy talked too much at the wrong time, and his punishment was to see the cookie plate pass him by.



On the marsh, onion rows extend to infinity

The children enjoy waiting table on one another. They also wash the dishes.

From one to three everyone keeps quiet while the little children have their naps. Then comes another "clean-up" and inspection, followed by a worship period when everyone sits on the floor during soft music and prayer. At four a friendship circle is formed, everyone sings "taps," hands are squeezed, and it is time for Jezebel to start out on her 35 mile chore of getting everybody home.

Having achieved the dignity of ten years, Jimmy doesn't depend on Jezebel. He can't wait for her to come and get him. Usually he is the first to arrive at the center and the last to leave. Once he hauled some muck to the Center so that they could plant flowers in front of the building. In such rich soil they come up in a hurry.

Jimmy likes to work. He has a little plot of ground which he manages all by himself. Being a bit Scotch he counts his seeds before he plants them and then keeps score on how many come up. Once he got 99 plants out of 100 seeds. His ambition is to save his money and become a doctor.

The Center has taught Jimmy all sorts of things. Telling stories is one of his hobbies. He likes those about Robin Hood best. The worship services have meant so much to him that every week he gives the workers a nickel with which to buy him two candles—one red and one blue—which he uses in a little worship service of his own at home!

A Litany of Remembrance and Dedication

FOR USE ON ARMISTICE SUNDAY

By Boynton Merrill

Minister: Almighty God and everlasting Father before whom stand the spirits of the living and of the dead, and in whom all are alive forevermore: for this day of remembrance, for the recollection of the hour when men laid away the weapons of war and turned their faces toward peace, for the hopes that rose above the shame of strife and the noise of battle;

People: We praise Thee, O God, and bless Thy name.

Minister: For the brave and wise, and good of every land and age who have dreamed and labored that men might be of good-will and live at peace; for all who have borne faithful witness to Thee, who art the God of love and have sought to serve Thy Christ who is the Prince of Peace; for all who have sought the truth and have faithfully served it; for all who have loved beauty and labored to reveal it; for all who have hungered and thirsted after righteousness and have lived and died for it; for all these;

People: We praise Thee, O God, and bless Thy name.

Minister: Accept now, O God, the prayer which we lift for all who in obedience to the voice of duty have counted their lives of little worth but have rather offered them to defend the right, to protect the innocent, to set free the enslaved and to put down evil. Grant, we pray Thee, that their devotion may bear good fruit in us and do Thou reveal to us nobler ways of serving these same noble goals. Hear our prayer for those who have died in the defense of these

things: we ask for them Thy pardon for all their offenses, the joy of Thy salvation and a safe refuge forever with Thee.

People: Hear our prayer, O God, hear and answer.

Minister: Draw near to comfort any who mourn because on fields of battle, on foreign shores and on the great deep, loved ones have for their country's sake laid down their lives. Grant to those who sorrow that peace which the world so often takes away and which only Thou canst give. Bless to them their memories. Increase in their hearts their faith in Thee and the assurance that in Thy hand of love rests all that Thou hast made.

People: Hear our prayer, O God, hear and answer.

Minister: O Lord our Governor, whose glory is in all the world: We commend this nation to Thy merciful care, that being guided by Thy providence, we may dwell secure in Thy peace. Grant to all in authority, wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in Thy fear.

Preserve us and our leaders from the evil spirit of undue ambition and vaunting pride. Teach us to labor with wisdom and sincerity, that peace may be maintained both within our borders and with all other nations. Turn the hearts of all men toward Thyself; hasten the time when, the world around, the Spirit of Christ shall fill all nations, and all on earth shall find their greatest joy and chiefest glory in the knowing and the doing of Thy will.

People: Hear our prayer, O God, hear and answer.

Minister: O Lord, receive the prayers which we Thy people have offered this day unto Thee. Grant that we may both perceive and know the things we ought to do—and may also have grace and power to fulfill the same: and of Thy mercy keep us faithful, through Jesus Christ our Lord. Amen.

(A complete service of worship for use on Armistice Sunday containing this litany and other materials may be secured from the Council for Social Action at 289 Fourth Avenue, New York City, for $1.00 a hundred.)

On the road near Fenchow

Along the Chinese Countryside

"SAMPLES" FROM A THREE-WEEK TRAVEL DIARY

By Mary L. McClure

FEBRUARY 7. Miss Ho, our Bible School nurse, and I left Fenchow about 10 a.m. this morning, in Tu Mei's ox cart, and with his little brother as driver. We had no trouble at the city gate. When we were safely past the sentry I was amused to see the lad slip his gate pass underneath a metal clip on the harness. "It's better to keep it out of sight when travelling in this direction!" he said with a smile.

February 9. At Pai Shih Ts'un. This village is situated on a steep loess hillside with most of the people living in caves dug out of the hillside and faced with brick. These cave homes rise tier on

tier, and the little paths connecting the various levels are steep and narrow. Miss Ho and I went calling up and down in some of the homes this afternoon. Upon our return the cave room which serves as both the woman evangelist's home and the church was crowded with older women, younger men and many children, a dirty, unkempt-looking lot for the most part, but eager and friendly, and, so far as the "foreigner" was concerned, curious! They love to sing and we taught them several new songs. Then I talked to them of the necessity for having a growing Christian experience—of becoming a New Person at this New Year's time. Miss Ho made them look sheepish and try to hide their hands up their sleeves when she talked to them of the necessity of keeping clean, washing their ears and necks as well as faces, and cutting finger nails. One young fellow up and left, raising a laugh!

We were both pretty tired, and it was very late before they left. So it didn't take us long to turn in, even though Mrs. Yao and her young daughter-in-law stood curiously by "to see it all" before they, too, decided to get up on the brick platform bed.

February 10. Crowds began coming before we had had our breakfast. We sang, and sang, taking turns in leading. About 9:00 it began to snow, and continued steadily (great fluffy

Chinese babies are adaptable

flakes) until late afternoon. About noon I suggested that the men either stay or depart, as they wished, while we held a women's meeting. Most preferred to stay! About forty women were present, and fully as many children. Miss Ho gave them a long hygiene talk, telling them many things they ought to know, but probably do not. I tried to impress upon them the advantages and desirability of a Christian home.

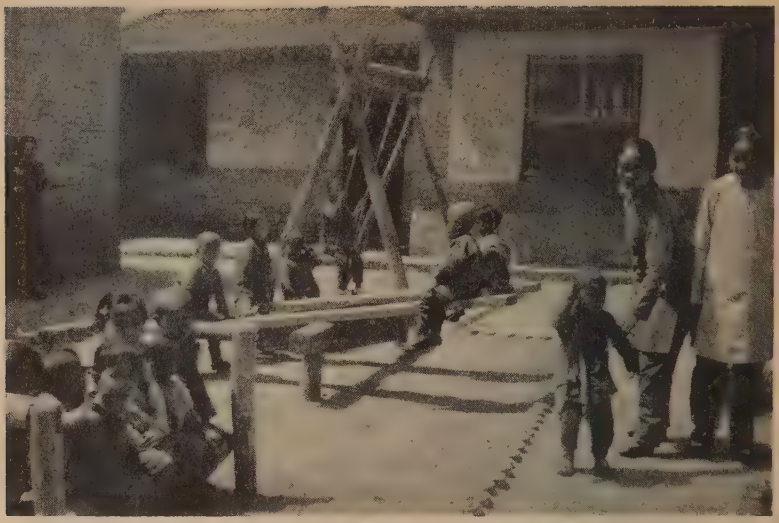
Mrs. Yao made us some good fried cakes with meat and vegetable filling, and walnut soup for dinner. Folks came for more singing before we had finished eating, but soon all piled out into the softly-falling snow to see a little thirteen-year-old bride

who had just arrived in the village. We ought to do all we can to educate our church members on this question of too early marriage. The usual custom here in these mountain villages is to marry the children at twelve or thirteen—fourteen is considered quite out of the ordinary!

About five o'clock, Mrs. Yao and I left Miss Ho to continue the singing class and went out calling, slipping up and down those steep paths in the snow. The homes we visited seemed surprisingly comfortable in view of the fact that the people are so poorly dressed. Above the village temple we passed a large flat stone by the side of the road. "Do you know what that is?" asked Mrs. Yao. "It's one of the entrances to a cave under the temple in which most of the women and girls hid at the time the visiting soldiers came to our village." Later we saw a second entrance to a nearby gully, to which the women had to be let down on ropes from the high bank above, in order to enter. They were hidden away in that dark cavern for several days.

We returned to the church at dusk to find the crowd still singing, and in the gathering twilight I led them in a few games which were vociferously appreciated. This crowd of young men is a wonderful opportunity for Mrs. Yao. She says that about half of all the young men in the village

Getting the toothbrush habit



Young Chinese like teeter-totters and swings

come constantly to the church. They need recreation and evening classes, for even the best-educated have had only two or three years in school. Many of them sheepishly shake their heads when we offer them a song sheet. The evening meeting was crowded, and none too quiet, although the little group of literate young men on the front seats, clustered close around the tiny lamp, were attentive. After all had left I had a good talk with Mrs. Yao, suggesting that she gradually train the church members to lead the evening meeting instead of always doing it herself, and that she have in mind some definite plan for their instruction not only in religion, but in the other "R's" as well. I also suggested that she begin among the church members an educational campaign against too early marriage, and that in all of these we would be only too glad to help her with suggestions and material.

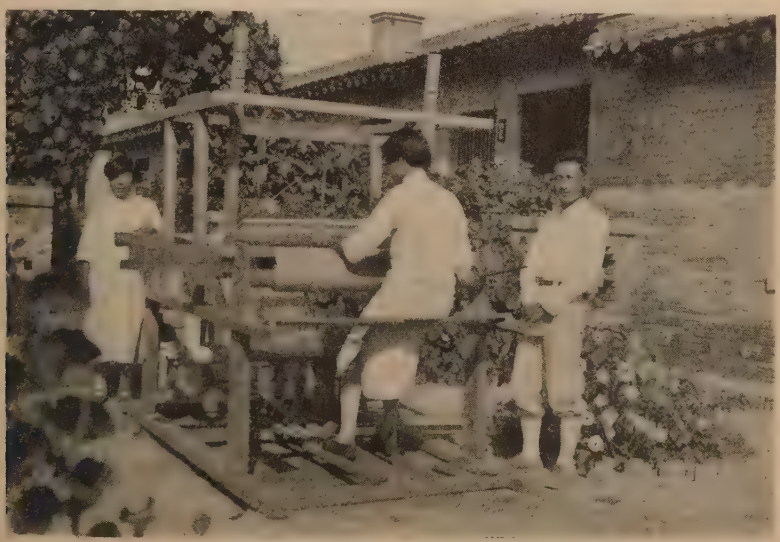
February 15. We reached Chin T'ung at 2 p.m. About a mile from the village Mrs. Ch'ao and about twenty little girls were waiting to meet us. From there on we continued to gather up more and more, as a snowball gathers snow, until on our arrival the room which they had prepared for us was packed to the doors. Chin T'ung will always be for us "The Singing Village." This crowd of bright-faced, attractive little children seemed inexhaustible. And they get such a kick out of it! They went

through considerable of their repertoire before we were invited to dinner, (the inevitable chao tzu!), then after dinner favored us with more until we started out calling. We are veritable Pied Pipers as we go about these days. In one home Miss Ho busied herself with a little child who had been sick for a month, but for whom the stepfather refused to call a doctor. In another we found five lovely daughters. The youngest, a child of four, sang song after song, verse after verse, true as to tune, and with such evident enjoyment. Then the father said, "Now let's all sing and be happy!"—the motto for the town, I take it.

The children have Sunday school each Thursday, when Mrs. Ch'ao comes over from T'ien T'ung. And on the other days they all gather here at the Chao's each evening to sing their songs, repeat the stories they have been told, and the memory verses. Tonight we had a little informal prayer meeting with thirty-five or forty present, about half of whom were children.

February 16. At Chin T'ung. Our nice host here at Chin T'ung is a refined and beautiful spirit, and warmly Christian. After breakfast in the home of Neighbor Li, Miss Ho went out to call on some sick, and before she returned seven or eight mothers had gathered in our room, bringing their children to be vac-

Making cloth at Mary McClure's School



Teachers are also mothers in China

cinated. Then came Mr. Liu and Mrs. Ch'ao from T'ien T'ung. This being the Thursday "Sabbath," the children had Sunday school out in the court, after which I led them in playing some games. Then we had "church," also in the open courtyard. I used Mr. Feng's New Year song.

Immediately after the meeting Mrs. Liang, mother of a former primary school student of ours, came to call us to dinner. Such a poor family! And the children so ragged and dirty. I felt most uncomfortable eating food which I knew they could ill afford. Afterward more calling, then more singing and visiting with the crowd which gathered in our room, while Miss Ho went out to see some patients. Finally, when I had sung all the Chinese songs I could think of, at their request I sang a couple of English ones, and then got out my harmonica and played for a while.

About as many at the evening meeting as last evening, but it was much more quiet. Our host, Mr. Chao, led, called on Miss Ho for prayer, and then read John 15 : and asked me to "explain" it. After the meeting the crowd piled back into our room for more singing and visiting, and it was well on toward eleven before we said "good night" to the last visitors.

Those Neighbors of Ours

THE Blacks live across the street. Their house and lawn are well kept. They pay their bills. In the eyes of the community they are "good people."

Yet the Blacks exist in a little world. The man of the family is absorbed in his job and his yard; his wife concentrates on her home and two or three friends. Their days run in a rut. Sunday morning is a time for odd jobs, Sunday afternoon sees them at the picture show. They share the popular prejudices of the day against this race and that. Importunate beggars are the recipients of their only giving. As the years go by their circle of friends grows less. The church has no place in their lives.

Jack and Mary are children who play in our yard. They are bright, intelligent, friendly. The public schools are doing well by them. Their parents are sending them to dancing school and providing music lessons. But to Jack and Mary the church and the faith for which it stands are an unknown world. The Bible is merely a dusty and rather forbidding book. "Get while the getting is good" is the only philosophy of life which they have encountered. Something is lacking in their training.

On every street are families such as these. They are respectable folks, but they have no traffic with the church. They are missing much—the fellowship of kindred minds, the sense of participation in a great enterprise, the inner exaltation which comes when we feel ourselves in the presence of God.

Why do these people pass by the church? Some have never been within its walls often enough to feel at ease. Others have been deterred by something which happened—usually a long time ago. All too many Sunday Schools have concerned themselves with trivialities. Sermons have been long and boresome. Ministers and people have sometimes lacked the essential graces. Usually the excuses which are given for ignoring the church are an inheritance from the remote past. The contemporaneous reasons are inertia and prejudice.

You and I believe in the church. Our days are friendlier, our thoughts more far-reaching, our hearts happier because we attend divine worship. That which means so much to us and to our families we should share with others. This means the Blacks across the street, Jack and Mary, and the other neighbors in our block. We should do more than "expect" people to go to church

"I'll meet you at the church" is one of the highest expressions of neighborliness . . .

because "it is good for them." By our daily walk and conversation we should demonstrate that the Christian faith has done something for our lives.

But there are also practical steps to be taken. Most nonchurchgoers are at least twenty years behind the times in their notions of church life. We might well mention to our neighbors that the church of today is quite different from that of grandfather's day and that they ought to take a fresh look at this ancient institution. It also requires courage for the uninitiated to cross the threshold of a strange sanctuary. Many people do not know just what is expected of them in church. They will feel easier if they are accompanied by a friend when they first venture into the House of Prayer. How long since you took a neighbor with you to church?

Men and women are in a state of continual change. Life brings varied experiences. The man who feels competent to manage his own affairs in his own way today may be groping for the help of a higher power tomorrow. Sooner or later we are all susceptible to religious influences. Some day our neighbor will need the strength and inspiration which the church has to give. When that time comes we should not fail him.

"Reaching the Unreached" is one of the current goals of the Program of Progress of the Division of Christian Education. Let us do our part right on our own street.

How the Books Came to Talladega

By Buell G. Gallagher
President of Talladega College

LAST April we dedicated Savery Library, a fine new structure designed to serve the college, the City of Talladega, and the entire county around us. With a special reading room under the care of a trained librarian who has lived and worked in Talladega for a quarter century and therefore knows most of the reading clientele personally, the city library service should reach both the Negro and white citizens of this town of 10,000 persons. A Bookmobile will go out over Alabama's red hills and country roads to reach tenant farmers and share croppers within a radius of twenty-five miles, using some fifty rural schools as distribution centers.

We have the new building, but eighteen months ago we did not have a single book for either of these services. And so we "told it to the churches," through *The Missionary Herald*—and what a response! At first the books came in slowly, in small packages, and cartons, by twos and threes and half-dozens. Then they began to come in boxes and barrels, in multiple shipments. From Alameda, California, to Wilton, New Hampshire, the women of the churches boxed and freighted books to Talladega. The response was heartening.

Men who have spent a lifetime building up a fine private library of classical and popular literature have gone through their shelves and selected the best and most treasured books they had, and forwarded them to Talladega. Valuable sets of standard works have been taken from libraries of husbands or relatives who have fallen asleep, and sent to Talladega in memory of those who treasured them. Bob Armstrong of New Hampshire sent some fine first editions. Affection and forethought are written into the title pages of many a book now at Talladega.

Some have sent a single book, others many boxes full. The Union Congregational Church of Upper Montclair, New Jersey, which has long befriended Talladega, leads the list with its shipment of forty-four cartons of well selected books. But Lombard, Illinois, a comparative newcomer in our lists, follows in second place with twenty-seven cartons. Old Plymouth, of Minneapolis, nailed up twenty-one boxes of good books and freighted them, but Fidelia Circle of Bakersfield, California, just nosed them out with twenty-two. The Ames, Iowa, church made the largest number of individual contributions. Among the states, Minnesota shows the largest number

of churches and individuals responding to the appeal; but Connecticut and Massachusetts tie for a close second, Center Church of New Haven keeping its distinguished place among the friends of Negro education and Talladega College. Altogether, we have received shipments of books from 216 donors, both individuals and groups, in twenty-four states and the District of Columbia, totaling 573 boxes or packages. We have been so deluged with these shipments that we have not yet been able to unbox and shelve them all.

Nearly all of these came with the shipping charges prepaid. This means that the donors were sincere enough about their good wishes to stand the cost of getting their gifts into the field of work. Much culling and eliminating was done before money was spent for freight and postage. These are usable, good books.

Our little library staff of five persons is barely adequate to handle the day-to-day routine of Savery Library's threefold service for the college, the city, and the county. They cannot possibly undertake the cataloguing of ten thousand volumes. Citizens are repeatedly inquiring, "When are you going to start up the library service for us?" The only reply we can give is, "As soon as we can get the books catalogued and shelved." The needed answer is gifts—this time gifts of money. We have hopes that a single grant from special sources will defray the major expense of this cataloguing work; but it will require a thousand dollars in addition to get the whole system operating.

Talladega's New Savery Library

Victor Obenhaus became head of Pleasant Hill in 1938 . . .

Pleasant Hill After One Year

By Victor Obenhaus

My wife and I were a thousand miles from Pleasant Hill when we looked at some pictures of Academy students. Of one young person after another we said that if the Academy had done nothing more than aid in their development that it would be justified. Our first year has "sold" us on the students. But no matter where one goes there is always an opportunity to guide the developing of young people with excellent potentialities!

Much has been written about the people of the mountains, their history, their characteristics and their future. The romance and the drama are here, but some unpleasant, inescapable, economic and social facts are also present.

A warmth of personal interest binds us to the students. Our relationships with the faculty have been happy. Based on intelligence, broad interests and devotion to their work, it would be difficult to equal this staff even in the best urban high schools. But these considerations do not constitute the chief reason for desiring to continue our work at Pleasant Hill. Actually, the very efficiency and

Pleasant Hill's chapel serves many purposes

spirit of the faculty depends for its life upon something more.

Fortunately Pleasant Hill Academy is a private school in which there is unlimited opportunity for the wholesome expression of religion in life. Although not denominationally aggressive, it seeks to bring to all aspects of living a strong Christian emphasis. This has been a source of vigor. Where rigid demands are not made, the conduct of religious activities sometimes grows indifferent. We of the faculty realize that with our freedom goes greater responsibilities. We seek to awaken an increasing sense of the dignity of human beings, and a greater awareness of the source of all life.

Those of us who have lived in the cities take educational opportunities for granted. Within the past few days I have been confronted with a task requiring all the wisdom of Solomon—that of deciding which two girls out of eighteen should be permitted to occupy the two places left in our girls' dormitory. On the same day decision had to be made between twenty boys for four vacancies. Each of these young people would make a fascinating human interest story. With few exceptions, those rejected will be unable to attend school next year. Some of them are twenty years old and have waited long, either to be spared by their families or to secure the means for going away to school. The point is not that Pleasant Hill Academy is unable to provide school opportunities for a larger number of

Everybody works at Pleasant Hill

applicants, but that we have the satisfaction of helping students who are eager to come to us.

Working with individuals who have only the most meagre background gives the thrill of witnessing a growth proportionately more rapid than in the case of city youth. There is the pleasure which comes from aiding at least a few young people to develop a sense of values with which to distinguish the tawdry and the good in the new world into which they have suddenly come. Some will learn the difference between Mendelssohn and Minnie the Moocher! In a struggling institution with inadequate equipment one feels the necessity for making improvements. One comes to love the physical beauty of the mountains.

Such are some of the many facets of the task which confronts us. No one of these alone constitute the major appeal of Pleasant Hill and yet all of them are a part of it. We are hesitant about putting this principal source of attraction in a single statement lest it be misinterpreted, but nevertheless we offer it.

Pleasant Hill Academy provides one of the richest opportunities for modern pioneering of which we know. It is situated in a vast and yet scarcely developed region. Contrary to popular opinion, the Cumberland Plateau is densely populated as compared with rural America generally. Modern civilization is suddenly breaking in on these people. Most of them are not going to leave the highlands. If wisely

encouraged they can make a reasonable living where they are. Differing ages and backgrounds will require corresponding educational variations. Here we believe that our school has a rare opportunity.

Before the stranglehold of an other-worldly type of religion can be broken or the clouds of superstition and bigotry lifted, or the menace of ill health removed there must be a corresponding rise in the level of life. Government and private agencies are making significant gains against these enemies of civilization. Our neighbors and co-workers at the Community Church and the Uplands Sanatorium are doing heroic work. The available information and training must be brought to the people themselves. This is one of our tasks at Pleasant Hill Academy.

It is this "something more" which gives us our sense of perspective; but this does not pay the grocery and light bills! Nevertheless it is the conviction that we can influence life at its very foundations which gives us hope. We trust that the payments on our recently purchased secondhand tractor will be met; that we can secure sufficient land to make it unnecessary to buy feed in the winter for our dairy herd; that we may be able to erect a usable school and community library, manual training and home economics building, and a girls' fireproof dormitory to replace our present dangerous structure. We might be depressed by the deficiencies of a school plant composed of frame buildings whose peak of usefulness passed a quarter of a century ago, were it not that what is being done with these antiquated facilities is meeting needs as genuine as those faced by the pioneering founders fifty-five years ago.

This is why we are at Pleasant Hill Academy!

Camera News

By
Dorothy P. Cushing

HAIL TO THE CHIEF!

Zamchiya is a Christian. He went through Kraal Mission School, hrough Chikore School, through Mt. Silinda. He was determined to e a teacher of his people. Then death took his father and he became he Chief. But he never lost sight of his original goal. Here he is ith part of his own school of 100. He has two assistant teachers. What an opportunity for good his life holds," says Arthur J. Orner f Chikore, East Africa. This is a lesson in oral English. Make fire, ut on pot, cook food—all action described in English.

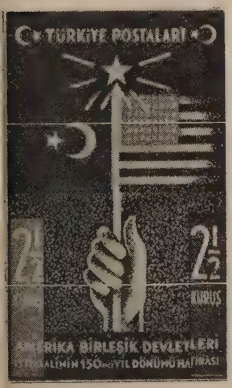
Courtesy South Africa Railways and H

WRITTEN IN THE SKIES

Dr. Daniel Lindley, after whom this air liner is named, went to Africa in 1834, a time of great danger when Chiefs Umzilikazi and Dingaan were engaged in bloody warfare. Later came war between the Boers and Zulus. Six pairs of oxen drew the wagon in which he traveled and, for a time, lived. Primitive toil, a Bible in one hand, a rifle in the other because of wild beasts, were his lot. The 35 years of Lindley among the Zulus were packed with drama. In 1846 five Commissioners were appointed by the Colonial Government of South Africa. Dr. Lindley was one. He gained the love and respect of Boers and Zulus alike. The South African Airways have named their sky liners, they say, "after men who have carved for themselves a niche in the history of South Africa." As far in progress as from the ox cart to the air liner is the work of the Christian church in Africa so valiantly started in the days of Lindley and his many pioneer fellow workers.

TURKEY HONORS THE UNITED STATES

For the first time in philatelic history, it is believed, one country has signally honored another by issuing stamps bearing the portrait of the president, flag, and map of that land. Turkey has published a series of six stamps commemorating the 150th Anniversary of the independence of the U.S.A. Below are three showing the late President Ataturk and George Washington, President Ismet Inonu and President Roosevelt, and the flags of the United States and Turkey. The other four, not here shown, also have maps of the United States on them.



Green. American flag in true colors. White star and crescent on red.

Brown and white with map outlined in blue.

Blue and white with map outlined in green.

FENCHOW'S FIRST ORDINATION

Left to right: Mrs. Mary W. Hemingway of Taiku, North China, gives the hand of Christian fellowship to three newly ordained Chinese pastors: Rev. Wang Ching Wen, Principal Harwood Memorial Bible School; Rev. Chang Yao Chai, District Supervisor; Rev. Kao Hsi T'ing, youthful pastor of Fenchow church. Say the missionaries, "The high morale of the Chinese leaders has been a constant challenge to all" While the bitter tides of war swept over the land these men proved their right to be leaders of the Christian church in China.

THE LAYING ON OF HANDS

Impressive ordination service in Fenchow church. Chinese and Americans participated in the ceremony.

Chronicle

APPOINTMENTS

Erma Marie Carl of Holyoke, Massachusetts, for a three-year term of service as teacher of science at the American Collegiate Institute, Izmir, Turkey. Miss Carl is the daughter of Mr. and Mrs. Alfred G. Carl of Smiths Ferry, Holyoke, Massachusetts. She is a member of the Evangelical Lutheran Church of that city. She received her education at Massachusetts State College, B.S., 1934; Smith College, M.A., 1936 (German); University of Heidelberg, M.A. (German), 1937–38.

Jonathan ("Jack") Whitney Hall of Rochester, New Hampshire, for a two-year term as teacher of English at Doshisha University, Kyoto, Japan. Mr. Hall goes as a representative of Amherst College. He was born in Tokyo, Japan, the son of Rev. and Mrs. Marion Ernest Hall of the Japan Mission of the American Board, now of Rochester, New Hampshire. He received his principal education at Phillips-Andover and Amherst College (1939). His church membership is Riverside Church, New York City. During the summer of 1938, while an Amherst student, he worked under Dr. Edwin Robinson in the Grace Church of Holyoke, Massachusetts.

Richard Ely Maynard, member of the Central Congregational Church of Topeka, Kansas, goes to the American College, Tarsus, Turkey, for a five-year term of teaching. He is the son of Rev. and Mrs. Harrison A. Maynard of the American Board, formerly of Smyrna, now in Beirut. He has served already in educational work at Tarsus, 1934–1938.

Mrs. Georgianna Mathew Maynard, wife of Richard Ely Maynard, is a member of the First Presbyterian Church of Sterling, Illinois. Her parents are Mr. and Mrs. Ezra Mathew of Sterling. She received in 1933 a degree in Journalism from Northwestern University. The University of Wisconsin gave her a B.A. degree in 1935.

FURLOUGH AUTHORIZED

Rev. and Mrs. Winfield Q. Swart of the Marathi Mission, beginning in the fall of 1939.

SAILED FOR THE FIELD

Miss Alice M. Huggins, August 11, from San Francisco, on the *President Pierce*, rejoining the North China Mission.

Rev. and Mrs. Frank Cary, August 14, from Los Angeles, on the *Kamakura Maru*, rejoining the Japan Mission.

Miss Henrietta Bulleit, August 17, from San Francisco, on the *Kamakura Maru*, joining the Japan Mission; **Miss Sarah M. Field** rejoining the Japan Mission.

Miss Caroline Silliman, August 19, from New York, on the *Excalibur*, rejoining the Near East Mission.

Miss Louise Meebold, August 19, from Vancouver, on the *Empress*

of Asia, rejoining the North China Mission.

Miss Jessie E. Martin and **Miss Eleanor DeRemer,** August 23, from New York, on the *Queen Mary*, rejoining the Near East Mission.

Miss Isabelle Phelps and **Dr. and Mrs. Leonard F. Wilbur,** August 25, from San Francisco, on the *President Coolidge*, rejoining the North China Mission; **Dr. and Mrs. Willard L. Beard,** rejoining the Foochow Mission; **Miss Mary Frances Buckhout,** joining the Foochow Mission; **Rev. and Mrs. C. P. Garman,** rejoining the Japan Mission; **Miss Gertrude Chandler** and **Rev. and Mrs. Edward G. Nichols,** rejoining the Madura Mission.

Rev. and Mrs. Edward S. Cobb and **Rev. and Mrs. Charles M. Warren,** September 2, from Vancouver, on the *Empress of Canada*, rejoining the Japan Mission; **Mr. Guy A. Thelin,** rejoining the Foochow Mission.

Miss Margaret Hinman, September 2, from New York, on the *Exeter*, rejoining the Near East Mission; **Miss Erma Marie Carl,** joining the Mission.

Rev. and Mrs. Robert E. Chandler, September 8, from San Francisco, on the *President Taft*, rejoining the North China Mission; **Dr. Lora G. Dyer** and **Miss Jennie Jacobs**, rejoining the Foochow Mission.

ARRIVALS ON THE FIELD

Dr. and Mrs. Robert M. Kennedy at Inuvil, Ceylon, June 21, joining the Ceylon Mission.

Rev. and Mrs. Carl R. Dille, at Lobito, Angola, West Africa, August 7, joining the West Central Africa Mission.

Dr. and Mrs. Charles E. Clark, at Istanbul, August 8, en route to Merzifon, Turkey, returning to the Near East Mission.

ARRIVALS FROM THE FIELD

Rev. and Mrs. Stephen P. Hieb and children of Sholapur, Marathi Mission, India, arrived New York, July 29. Mr. Hieb was born in Colombo, Ceylon; but was educated at Doane College, Oberlin School of Theology, Union Theological Seminary. He received an M.A. from the University of Nebraska. He is a member of the First Plymouth Congregational Church of Lincoln, Nebraska, and received his ordination in that state. His parents are Rev. and Mrs. Louis Hieb of Ogallala, Nebraska. After some service in Jaffna College he was transferred to the Marathi Mission March 11, 1929, soon after his marriage in Ceylon. Most of his service for the past ten years has been at Sholapur.

Mrs. Bethia Reid Hieb was born in New York. She received most of her education, however, in Scotland, where she still keeps her Baptist Church membership. As a trained nurse, she joined the staff of the McLeod Hospital in 1928, continuing until her marriage in 1929.

Mr. and Mrs. Hieb's two daughters are Doris Anna and Sheila Isabella.

Rev. and Mrs. Harry S. Martin at Vancouver, July 11, from Tungchow, North China Mission. These veterans of thirty years' standing need no introduction. Mr. Martin is a Wisconsin boy by birth, his father still living at Spring Valley of that state. He was educated at Carleton College and Yale Divinity

and also studied a year at Bangor. He is a member of the Broadway Tabernacle Church of New York. He has been in general missionary work for most of these years in North China.

Mrs. Martin is a Minnesotan by birth and a graduate of Carleton College. Like her husband, she is a member of Broadway Tabernacle Church.

If present plans materialize, Mr. Martin will return this fall to China, and Mrs. Martin in the winter.

Miss Constance Buell at San Francisco, July 20, from Tientsin, China. Miss Buell was born in Wellesley Hills, Massachusetts, and was educated in the high school and Wellesley College. She is a member of the Wellesley Hills Congregational Church. Miss Buell taught for three years before going to the field in 1919. She is the Vice-Principal of the Stanley Memorial School in Tientsin, China.

Mr. Albert Faurot at New York, August 11, from Foochow College. Mr. Faurot was born in Lamar, Missouri, the son of Rev. and Mrs. Ira N. Faurot of Smith Center, Kansas. He received his education at Park College, Missouri (A.B., 1936). He has completed a three-year term of service in Foochow College, with special emphasis upon music, and hopes to return to the work in Foochow. He is a member of the Smith Center Presbyterian Church, Kansas.

Miss Anne B. Kelley at Vancouver, B.C., July 25, from Peking, North China. Miss Kelley was born in Waupun, Wisconsin. She received her education at the Waupun High School, Beloit College (B.A., 1907) and the University of Wisconsin (M.A., 1916). Before and after college she taught for thirteen years. From 1918 to 1920 she was engaged as a teacher of English in Bridgman Academy, Peking, after which she received full appointment. Miss Kelley is a member of the Union Congregational Church, Waupun, Wisconsin.

Mrs. Joseph L. Moulton at New York, August 21, from Rahuri, India. Mrs. Moulton was born in Raymond, Maine, and received her education in the Gorham, Maine, High School and Bates College. She is a member of the Methodist Church in Gorham, Maine. After her marriage to Mr. Moulton in 1917, they received appointment under the American Board and arrived in Vadala, India, in 1919; Satara, 1920–1921; Sholapur, 1921–1922. Since then they have been stationed at Rahuri as district missionaries.

Miss Harriet Yarrow at New York, June 27, from Izmir, Turkey. Miss Yarrow was born in Oakland, California, the daughter of Mrs. Millacent Yarrow now of Yonkers, New York. She received her education at Northfield Seminary, Wellesley College (B.A., 1924) and attended Columbia University during the summer of 1926. In 1927 she received appointment as a teacher in the Gedik Pasha School, Constantinople, continuing there until 1933. Since 1934 she has been teaching in the American Collegiate Institute, Izmir, Turkey. She is taking up work in America.

Dr. and Mrs. Hugh L. Robinson at New York, August 28, from Tunghsien, North China, where Dr. Robinson is head of the Lu Ho

Hospital. Dr. Robinson was born in Meriden, New Hampshire. He was educated in Colby College (1914–1918, B.A.) and Harvard University (1918–1922, N.D.). Dr. Robinson served overseas with the A.E.F. He sailed in 1925 under the American Board and served in Lintsing from 1926 to 1932, when he went to Tunghsien. He is a member of the First Congregational Church, Waterville, Maine.

Mrs. Robinson was born in Bergen, Norway. She received her R.N. from the Massachusetts General Hospital in 1915. After two years of hospital nursing she went to France for war work, being located at Bordeaux for two years 1917–19. On her return to America she served in the Veteran's Hospital, Boston. Mrs. Robinson has also studied at Portia Law School and Simmons College School of Public Health. She is a member of the Methodist Church in Concord, Massachusetts.

The Robinsons have four children: Sigrid, Charles Weld, Gudrun and John Stuart.

Mrs. Arthur F. Christofersen and four children, in New York, August 28, from Natal, South Africa. Mrs. Christofersen and her husband have been in general missionary work centering in the Ifafa Station of the South Africa Mission. Mr. Christofersen has served as church supervisor of the Zulu churches of Ifafa and the lower South Coast.

Mrs. Christofersen was born in Milwaukee, Wisconsin, but received most of her education in Illinois. Her membership is with the First Baptist Church of Sterling in that state. She married Mr. Christofersen in 1915 just before they sailed for South Africa.

DEATHS

Mrs. Charles H. Burdick, wif of the superintendent of Montana, i Billings, Montana, on August 11.

Rev. Cornelius H. Patton, D.D. Secretary Emeritus of the ABCFM in Waterville Valley, New Hamp shire, August 17.

CORRECTIONS

On page 362, August HERALD, we were speaking of *Henrietta*, no Mary, Bulleit, as recorded.

In the September HERALD the mistake was made of recording the sailing of Miss Eunice T. Thomas and Miss Lyda S. Houston. Other mistakes of this nature may be made because of the uncertainties due to war conditions.

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The General Council is a voluntary organization to provide for mutual counsel and inspiration. It res unity to national organizations in that the voting membership of the Council constitute the ajority membership of the Home and Foreign Boards, making joint action possible.

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The American Board maintains missions in East, West and South Africa, China, Japan, India, Ceylon, e Philippines, Micronesia, Mexico, Bulgaria, Turkey, Greece and Syria.

In nearly all fields, in spite of reduced appropriations and depleted staff, the work has moved forward. South Africa exploitation, the race issue, and the social effects of industrialization have created many oblems. In the Far East the war clouds hover, and life is regimented. Christian living is difficult. tionalism is hindering progress in some countries. The spirit of evangelism is especially strong in the ilippines and in West Africa. In India the five-year plan is producing encouraging results.

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The Board of Home Missions of the Congregational and Christian Churches has been appointed as ent by each of the Congregational Home Missionary Societies. The field work of these corporations is w administered by this one Board, but the original corporations are still in existence and hold title to eir own assets. Any bequests, therefore, may properly be made directly to these corporations, or to the ard of Home Missions. The essential work of the Board of Home Missions is to preach and teach and help others to preach and teach the Gospel of Christ.

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MISS ETHEL LUCAS
1050 SPRUCE ST
BERKELEY CALIF

These Pastors Like It

The little HERALD this morning was such a pleasant surprise! . . . The cover was a relief and a joy. The composition and format deeply reassuring. I see no loss here. . . . Thank you for leaving margins around the pictures! . . . This is to compliment you on an admirable job and to congratulate you on the spirit of good will with which you must have entered upon it.

ROBERT PUTSCH,
Hancock Congregational Church, Lexington, Massachusetts.

The new HERALD has just reached our home and both Mrs. Maurer and I want to tell you how pleased we are with the new format. It seems to me that you have done a very remarkable piece of work in adapting the material and illustrations to the new size; and I am sure that it will be even better as time goes on.

OSCAR E. MAURER,
Center Church, New Haven, Conn.

I have just read through the new MISSIONARY HERALD from cover to cover. No one regretted more than I the seeming necessity for change of format. But on going over this first issue I feel that the change is warranted. The material is superb, and in this smaller form the page is much more inviting. I am enthusiastic, and am going to try to see if a way cannot be found to get this into most of the homes of my parish.

RUSSELL HENRY STAFFORD,
Old South Church in Boston.

Let me congratulate you upon the first issue of the new MISSIONARY HERALD. You have done a remarkably good piece of work. The set-up is good; the contents are excellent.

RALPH R. SHRADER,
Congregational Church, Montpelier, Vt.